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ABSTRACT

This paper uses the ethno-cultural composition of the Canadian population and the framework of multicultural policies as a springboard for examining how a democratic state prepares new teachers for teaching in a multicultural society. The education community has come to accept multiculturalism as a foundation of Canadian identity, although there are different levels of understanding and different organizational positions. All stakeholders in the British Columbia (Canada) educational system have agreed that the recruitment of visible minority students to teaching rather than specific program offerings in teacher education is one significant way to address multiculturalism and race relations in the public education system. The paper is divided into the following sections: (1) Introduction; (2) "Multicultural Composition of Canada and British Columbia"; (3) "Multiculturalism in Policy"; (4) "Multiculturalism in Social Studies Curriculum: British Columbia"; (5) "Multiculturalism and Pre-service Teacher Education in British Columbia"; and (6) Conclusion. Contains a 21-item bibliography, and an appendix with 3 charts and 6 graphs depicting the dimensions of the Canadian population complete the paper. (EH)

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ED 414 213

Preparing New Teachers for Teaching in a Multicultural Society: British Columbia

SO 027 418

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Rick Beardsley
British Columbia Teachers' Federation
November 1992

Outline

1. Introduction
2. Multicultural Composition of Canada and British Columbia
3. Multiculturalism in Policy
4. Multiculturalism in Social Studies Curriculum: British Columbia
5. Multiculturalism and Pre-service Teacher Education in British Columbia
6. Conclusion

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Appendix: Figures Showing Dimensions of the Canadian Population

1. Introduction

Since becoming political entities, in the European sense, Canada and the province of British Columbia have been characterized by cultural diversity. As well, Canada was culturally diverse before the arrival of Europeans as illustrated by different languages and cultural practices extant before contact. Continued immigration ensures that cultural diversity will remain a central feature of the Canadian population well into the future. However, cultural diversity has not meant, by implication, equity for all cultural groups as some groups have dominated in the exercise of political and economic power over the course of Canadian history. Currently, different visions of the nature of Canadian society are a source of tension in the country.

Nevertheless, since 1971 the federal government has embarked upon a course of multiculturalism that implies the equality of all cultural groups. This view of society is accepted by the education community in British Columbia, but at different levels of understanding, that is, views that range from multiculturalism as celebrations and displays to multiculturalism as a path to social justice. In British Columbia the social studies curriculum reflects in many ways the multicultural nature of society but the preparation of teachers does not provide particularly for a deep understanding of multiculturalism in the Canadian context. However, there is a commitment to multiculturalism by the universities in the province as well as by the other major stakeholders in education. This commitment is illustrated more by the collective intent to recruit visible minority students to teaching than by specific program offerings in teacher education.

This paper examines the ethnocultural composition of the population and the framework of multicultural policies in the country as a way of establishing the context for examining how a democratic state prepares new teachers for teaching in a multicultural society.

2. Multicultural Composition of Canada and British Columbia

Canada is a racially and culturally diverse country. It always has been and it will continue to be so with an active immigration policy into the foreseeable future. The figures in the appendix illustrate dimensions of the Canadian population. Figure 1 shows the peaks and valleys of Canadian immigration from 1987 to 1989. With an aging workforce and low fertility rate Canada is expected to admit increased numbers of immigrants. Figure 2 shows that since 1871 through the 1986 that immigrants usually make up about fifteen per cent of the total Canadian population. Figure 3 illustrates the shift in ethnocultural composition of the immigrant population with relatively fewer immigrants from the British Isles and continental Europe and relatively more from Asia particularly, but also from the Caribbean and South and Central America. Overall, the changes in non-aboriginal composition can be shown by the following table abstracted from Fleras (p. 27, 28.)

	1867	1981	1986
British	60%	40%	33.6%
French	30%	27%	24.4%
British & French			4.6%
Other			37.5%

The province of British Columbia has followed the same pattern with some important differences. People of Asian heritages have always been significant in the province from the earliest days of European settlement and, currently, Asia is the most important source of immigrants to the province. New immigrants from Asia tend to settle mostly, but not exclusively, in the largest urban centres. Figure 4 indicates the sources of immigration to British Columbia and figure 5 shows that British Columbia and Ontario have the highest percentages of visible minorities. Figure 6 illustrates

the range of first languages for Canada, British Columbia and Vancouver as reported in the 1991 census. The impact of shifting immigration patterns on schools is shown by figure 7. Richmond is the suburb adjacent to and immediately south of Vancouver. Over four years it has experienced a ten-fold increase in the number of students receiving ESL services.

Examining statistical representations of Canada's ethnocultural composition confirms the country's ethnocultural nature but it does not reflect well the experiences of living in a multicultural society, including interactions and inter-mixing. Fleras and Elliott report that the 1986 census showed 28 per cent of Canadians reporting more than one ethnic background (Fleras and Elliott, p. 29). Also, statistics do not give a sense of the power relationships between groups nor do they convey what meanings cultural diversity has for the education system. A commitment to official multiculturalism is seen as a way of managing cultural diversity.

3. Multiculturalism in Policy

Until the 1960s Canada's policies towards ethnocultural groups other than French or British have been characterized by the terms "anglo-conformity" and "assimilationist" (Fleras and Elliott, 1992, p. 69). Although there was some acknowledgement of the existence of other groups it was generally expected that immigrants would meld into English Canadian society. Non-Europeans were treated by a more overtly racist approach with discriminatory immigration and citizenship laws. Asian-Canadians were denied the vote until the late 1940s, for example. In 1967, Canada ended its immigration policies that discriminated by race or ethnocultural grouping.

In terms of policy the turning point came in 1971 when official multiculturalism became a strategy for managing diversity and the federal government introduced its multiculturalism policy. Prime Minister Pierre Trudeau stated,

> ... there cannot be one cultural policy for Canadian of British and French origin, another for the original peoples and yet a third for all others. For although there are two official languages, there is no official culture, nor does any ethnic group take precedence over any other (House of Commons, October 8, 1971, p. 8545).

The policy marked for the first time official recognition of Canada's multicultural nature in a way that acknowledged equality amongst all cultural groups. The policy grew out the 1960's tension between English and French Canada when the focus on French language rights prompted other ethnic minorities to assert themselves (Burnet, 1981, p. 2). It was within this time that the notion of limited identities within an overall national identity was explored, notably by historian Ramsay Cook who stated,

> Perhaps instead of deploring our lack of identity, we should attempt to understand the regional, ethnic, and class identities that we do have. It might just be in these limited identities that "Canadianism" is found and that Canadians find this situation quite satisfactory (Cook, 1967, p. 663).

The 1960s saw a move away from anglo-conformity as the foundation of national identity.

The 1971 policy has been described as occurring in a relatively unsophisticated era of multiculturalism, that is, promoting cultural preservation and cultural sharing through celebrations. However, the federal policy actually acknowledged a complex context of experiences, relationships and needs as expressed by different groups. What was central to the policy was the equality of cultural groups and the intent that all groups "... become full participants in Canadian society (House of Commons, 1971, p. 8545)."

Since 1971 there have been policy initiatives at federal, provincial and local levels of government, including local school boards. The Charter of Rights and Freedoms, passed in 1982, provided protections to ethnocultural minorities through Section 15 (Equality Rights) and Section 27 (preservation and enhancement of the multicultural heritage of Canadians). Most significant, perhaps, was the passing of the Multiculturalism Act in 1988 which placed in law multiculturalism as a foundation of Canadian society (Fleras and Elliott, 1992, p. 77). The act and subsequent policy measures attempted to reflect a balance between rights to cultural preservation and the protection of individual rights, particularly the equality of individuals before the law. The new policies also take a more proactive stance on issues of discrimination and racism. Provincial and local initiatives also reflect more attention to race relations and cross-cultural communications.

The values and principles of multiculturalism are also played out in curriculum. In British Columbia provincial social studies curriculum guides provide a number of opportunities for students to become aware of Canada's cultural diversity.

4. Multiculturalism in Social Studies Curriculum: British Columbia

In British Columbia social studies curriculum is centrally mandated by the Ministry of Education of the provincial government. Curriculum guides are developed by provincial curriculum committees under the direction of Ministry of Education staff. Curriculum committee members are mostly classroom teachers selected jointly by the Ministry of Education and the British Columbia Teachers' Federation. Administrators, university faculty and private school teachers may be selected by the ministry. Currently in British Columbia teachers are governed by two curriculum guides for the compulsory social studies program: one for grades one to seven (1983) and the other for grades eight to eleven (1985). The grade twelve program consists of a series of elective courses that are discipline-based.

Both elementary and secondary curriculum guides for social studies open with broad goal statements which include not only statements related to multicultural content but also related to pedagogy consistent with appreciating multiple perspectives.

Goal 1: Students should know and understand the factors which have shaped and continue to shape Canada and Canadians.

- how Canada's social and cultural diversity has developed and continues to develop.

Goal 2: Students should know and understand the diverse patterns of human activity in the world.

- the social and cultural diversity of the peoples of the world and the factors which contribute to this diversity.

Goal 3: Students should know and understand the roles, rights and responsibilities of an individual as a member of society.

- informal and formal interactions within society and their influence upon individuals and groups.

- the media's influence upon individuals and society.

Goal 4: Students should develop a willingness and ability to use knowledge and understanding as a member of society.

- tolerate different views.

- examine a variety of viewpoints, particularly with respect to issues and problems.

- analyze and react meaningfully to the constant change in society.

(Ministry of Education,
Social Studies, Grades 8-11,
1985, Province of British Columbia)

(Ministry of Education,Social Studies,
Grades 1-7, 1983, Reprinted 1992,
Province of British Columbia)

Out of the four general goal statements flows the grades one to eleven curriculum. In the elementary curriculum specific reference to culture first surfaces in grade two and the study of communities. Here local communities are to be described by their cultural settings, including ethnic populations. Grade three looks at the interaction of communities and considers ongoing settlement of peoples in communities. Grade four considers native peoples and suggests case studies of native culture, both pre and post-European contact. Human interactions are a focal point. Grade five looks at Canada: Past, Present and Future and considers both immigration and the ethnocultural composition of the Canadian population. Grade six, Canadians and Their World Neighbours, has a major unit on contemporary world cultures and sometimes is referred to as the "cultural realms" course. The grade seven social studies program provides the transition to the secondary program. It looks at early civilizations from all continents with human habitation.

From this very brief description of the elementary social studies program it is clear that there is substantial multicultural content and that cultural diversity is viewed as an attribute in Canadian society.

The secondary social studies program has similar multicultural content. Grade eight is seen as a continuation of grade seven and is entitled, "Our Diverse Heritage." It examines the development of Asian and European civilizations. A serious omission is the lack of African content. Grade nine examines early settlement in North America, concentrating on French and British contributions. Contact and interactions with First Nations peoples are also included. Grade ten looks at Canadian history late in the nineteenth century up to 1914. 1914 marks not only the beginning of World War I but also the end of the first great wave of immigration when hundreds of thousands of non-British and non-French settled in Canada. Grade ten also examines the contemporary economic and cultural relationships between Canada and the Asia-Pacific.

Grade eleven is considered the capstone of the compulsory social studies program. It examines the Canadian Charter of Rights and Freedoms and calls for case studies in human rights issues. The unit on contemporary Canadian society calls for an examination of Canada's multicultural nature. It looks at immigration from historical and contemporary vantage points and calls for an examination of ethnic and race relations in Canada. Case studies in ethnic relations and ethnic history are recommended.

As with the elementary program there is substantial multicultural content in the secondary social studies program. The content includes not only a knowledge about the diverse groups that make up Canadian society, but also an understanding of the processes and experiences of inter-cultural and inter-racial relationships within a framework of equality created by multicultural policies and the Charter of Rights and Freedoms.

5. Multiculturalism and Pre-service Teacher Education in British Columbia

In British Columbia teacher education programs are delivered by the three public universities: The University of British Columbia, Simon Fraser University and the University of Victoria. Teacher education programs occur on the three main campuses and at ten decentralized sites throughout the province. The decentralized programs are offered in cooperation with local community colleges. Most teacher education students take a first degree in arts or sciences before entering the faculties of education. However, the faculties admit students to elementary programs after three years. The University of Victoria admits students to both the elementary and secondary program after one year in another faculty. Graduates of the teacher education programs are recommended for permanent certification.

The certification authority in British Columbia is the British Columbia College of Teachers, an independent body created by an act of the provincial legislature in 1987 and has been operational since 1988. The College is governed by a council of twenty, five of whom are appointed by government to represent various interests, and fifteen of whom are elected regionally by the membership. All public school teachers must hold a certificate issued by the College and must maintain membership in the College. In general the College is responsible for the certification, decertification and disciplining of teachers.

Under the Teaching Profession Act (1987) the B.C. College of Teachers has the power of approval over teacher education programs offered in the province (p. 7). In exercising its authority the College embarked upon a review of teacher education programs in 1989. The review was conducted over approximately two and a half years and from the outset the College adopted a collaborative approach involving the three public universities and other educational stakeholders. The centrepiece to the review was the document, Report to the College of Teachers on Teacher Education in British Columbia. The report was written by Jim Bowman, the consultant who coordinated the review, and was based on rounds of submissions and public discussion. The report formed the basis for policy development by the B.C. College of Teachers. A number of references were made to multiculturalism and cultural diversity.

In setting the context for the report Bowman notes the changing nature of the population, particularly in regard to immigration from non-English speaking countries and the impact on teachers and teacher educators (Bowman, p. 16). Bowman also commented on the education of First Nations people as the following statement illustrates:

> The people of the First Nations are finding the system of educating their children as unsatisfactory in the present as it was a disgrace in the past. Their challenge to Canadian society in general, and to the system of education in particular, has significant implications for teacher education both pre-service and in-service.
>
> (Bowman, p. 16)

In writing about the purposes of public education Bowman states,

> Countries that pride themselves on being liberal democracies have a responsibility and a self-interest to educate all of their future citizens to the limit of their capabilities.
>
> (Bowman, p. 35)

This comment is a marked reference to the need to treat all students with fairness and respect while providing equality of opportunity. At the same time Bowman calls for the "... development of a position on the recruitment of representatives of minorities into Faculty of Education programs." (Bowman, p. 45)

In addition to these contextual comments the report makes specific recommendations, some of which make reference to the multicultural nature of B.C.'s society. For example, Recommendation IX states,

> The College of Teachers should recommend to Faculties of Education that throughout teacher education programs appropriate provisions be made for dealing with the issues of:
>
> a) Gender equity
> b) Multiculturalism and Racism
> c) ESL in regular classrooms
> d) The education of children of The First Nations in regular classrooms
> e) The education of children with learning disabilities
>
> (Bowman, p. 59)

This recommendation is directed to preparing teachers for diversity in the student population and includes an ethical consideration for dealing with societal issues. In dealing with issues of multiculturalism and racism one must consider both curriculum content and pedagogy within the context of respectful relationships.

Similarly, Bowman pays attention to the preparation of First Nations teachers by stating,

> Eighty per cent of the First Nations children who attend school in B.C. are in the public education system. There are very few teachers of First Nations ancestry in those schools. More are needed desperately. They are needed, not only to teach and act as role models for aboriginal children, but to bring to the larger system and all children the benefit of First Nations history and culture. To this end all attempts to recruit and educate teachers of First Nations ancestry by the three universities should be supported.
>
> (Bowman, p. 79)

Again, the comments apply as much to curriculum as they do to the ethnocultural nature of students and teachers. Recommendation XVII supports these assertions by calling for continued government support for First Nations teacher education programs.

The report to the College of Teachers forms the basis for policy development regarding teacher education programs. The College has taken a "go slow" approach and is working with the faculties of education to bring about change. In general those changes have not been in curriculum content areas but rather in the preparation of teachers for dealing with students of diverse backgrounds generally. In particular, the College has enacted by-laws to provide new categories of certificates for First Nations teachers as a way of granting status to elders and encouraging younger First Nations language and culture experts to enter teaching. The College also has recognized English as a Second Language training as an acceptable minor for teacher certification. Previously, ESL could only be taken as a post-certification program.

One of the major players in the review of teacher education programs, in addition to the universities, was the British Columbia Teachers' Federation (BCTF). The BCTF is a federation of 75 local teacher unions with a membership of approximately 40,000. Its membership overlaps with that of the College of Teachers and the BCTF features prominently in the regional elections of the 15 zonal College councillors. During the review process, the BCTF developed a position paper on teacher education based on two rounds of submissions from its internal structures, including committees and subject specialist associations, and a round of debate at a representative assembly.

The position paper was submitted to the College of Teachers and has become the basis for continued activity by the BCTF in teacher education, particularly in working with the faculties of education. It is common for BCTF representatives to sit on teacher education program advisory or curriculum committees and university faculty and student representatives meet regularly with the BCTF's Teacher Education Committee.

The BCTF's position paper contained some 35 recommendations, five of which related directly to teaching in a multicultural society. The position paper is more than a shopping list of knowledge, skills and attitudes as it represents a commitment to democracy and social justice. In discussing the nature of society and the responsibilities of teachers the paper makes the following comments:

> To become a socially responsible teacher is a life-long, transformative process. Each child we teach teaches us new respect for the human experience. In the interchange, both child and teacher gain a sense of relevance. ... Student teachers need to confront and analyze their own intolerances. Do they stereotype people by gender, appearance, ethnic characteristics, sexual orientation, or reluctance to make eye contact? B.C.'s society is a mix of cultures. New teachers have an opportunity to help their students articulate a 21st century cosmopolitan culture that celebrates many worlds of wisdom. To do so, student teachers need to study and gain an appreciation for the multicultural nature of our society ...".
>
> (BCTF, p. 10)

Those comments illustrate how the recommendations were set within a context of social responsibility. Recommendation 7 states,

7. Teacher education programs should be designed to enable student teachers:

   2. To become informed about pupils' social and cultural context.
   13. To develop a profound understanding of and commitment to the aims, goals and values of education for a society which is just, democratic and peaceful ...
   15. To experience teaching in different settings, with different rules, traditions and expectations, thereby fostering critically aware understandings of the range of social, cultural and political contexts in which teaching and learning might occur.
   19. To employ methodologies and strategies that enhance the learning of students whose first language is not English.

   (BCTF, p. 16)

In addition to the above recommendation, there were recommendations to the BCTF itself to explore problematic situations. For example, recommendations 13, 14 and 17 state,

13. That the BCTF meet with First Nations representatives and representatives from the College of Teachers, universities, and other organizations to explore certification issues.

14. That the BCTF meet with multicultural, Francophone and immigrant groups, the College of Teachers, universities and other organizations to explore certification issues.

15. That the BCTF work with the College of Teachers, universities, Ministry of Education, other educational organizations and community groups toward

> achieving a more pluralistic teaching force that is representative of visible minorities in society ...
>
> (BCTF, pp. 21-23)

The above recommendations were made in recognition of the fact that the current teaching force in British Columbia does not reflect well the pluralistic, multicultural nature of the province's population and that steps, in collaboration with other educational organizations and community groups, must be taken to remedy the situation. In recognition of the particular difficulty faced by Francophone Canadian teachers and teachers who immigrate from non-English speaking countries an internship program was recommended as illustrated by recommendation 19:

> 19. That internship be explored as an appropriate route to certification for Francophone and immigrant teachers who would benefit from a period of acculturation in a supportive environment.
>
> (BCTF, p. 25)

As with the report to the College of Teachers the recommendations found in the BCTF position paper on teacher education are set in an ethical context, reflecting the values of democracy and social justice, and are centred on broad principles of preparing student teachers for a multicultural society and, indeed, creating a teaching force reflective of that society.

The faculties of education address issues related to multiculturalism and race relations in a variety of ways. They offer diploma and graduate degree programs for practising teachers and they offer a selection of undergraduate elective courses. More important, however, is the attempt to embed multicultural and race relations in the constants of the pre-certification teacher education programs. For example, in the 12-month program at The University of British Columbia multiculturalism and race relations form components of Education 311 (Principles of Teaching), Education 315 (Pre-Practicum Experience) and English Education 426 (Language Across the Curriculum) (UBC Handbook: Secondary, p. 15).

At Simon Fraser University the professional year is a tri-semester program in which the first semester includes school experiences and Education 402 where students undertake workshops, seminars and conferences on curriculum, pedagogy and related issues. It is here that all students deal with multiculturalism and race relations. In the third semester students may elect to do further work in multiculturalism (SFU Handbook, p. 2). At the University of Victoria all students doing the full undergraduate program leading to a Bachelor of Education complete Education 1987 (Communications). In this course students role play and experience situations in cross-cultural communications. In the post-degree professional year other opportunities may be found in the integrated professional program (University of Victoria, Calendar, p. 186).

From university documents it is not clear how much time is devoted to multiculturalism and race relations. This is an area for more investigation. On the other hand, no matter how much is provided it will never be enough. Communities in British Columbia vary greatly in their ethnocultural make-up. A new teacher may encounter any one of the following situations: a school where over half of the student population is of Chinese heritage, or South Asian, or First Nations; a school with a majority of students with European heritages, some where British predominates, others where Italian, German or Russian might be most significant; or, other schools where there has been mixing through inter-marriage where no particular group appears dominant. It would be difficult, indeed, for any pre-service teacher education program to prepare new teachers for the exact cultural context they might find themselves in as first year teachers. Preparation for specific circumstances seems to be best left to school boards and teachers' organizations.

With regard to social studies education it is difficult to determine in general what kind of preparation student teachers receive for a multicultural curriculum in a multicultural society. It is the

case that social studies methods courses have moved to a greater consideration of issues, an approach more open to dealing with multiculturalism and race relations. However, each faculty member brings her or his own interests and passions to bear and it is difficult, without further investigation, to determine how much time is devoted to multiculturalism and with what approaches.

In responding to multiculturalism and race relations a lot of stock is being placed in the recruitment of visible minority students to teacher education programs. Both the report to the College of Teachers and the position paper of the BCTF contained recommendations to that effect. Those recommendations come from a growing awareness that there was an increasing gap between student and teaching populations in terms of ethnocultural heritage. In 1987 Echols and Fisher reported that in Vancouver 2.5 per cent of teachers reported Chinese as their ethnocultural heritage (Echols, p. 19), whereas the student population was shown to be 25.7 per cent of Chinese heritage (Echols, p. 23). In 1990 Beynon showed that while visible minority students were gaining access to Simon Fraser University in representative numbers, she also showed they were not choosing teaching as a career. Beynon reported that 18 per cent of the total university population consisted of visible minorities whereas the Faculty of Education reported that only 2 per cent of its students were from visible minorities (Beynon, p. 13). In the same period of time the Royal Commission on Education (1988) projected that the demand for teachers would gradually increase over the following 15 years resulting from a small "echo baby boom," increasing retirements from an aging teaching force, and an increasing in-migration of school-aged children, mostly from other Canadian provinces.

It became clear to the education community that there are both challenges and opportunities in attempting to change the ethnocultural composition of the province's teaching population. The opportunities are presented by increasing demand for teachers; the challenges come from having to convince visible minority communities that teaching is a worthwhile career. In the spring of 1990 the British Columbia Teachers' Federation proposed a recruitment project to the Provincial Teacher Supply and Demand Committee, a stakeholder committee consisting of the Ministry of Education, Ministry of Advanced Education, BCTF, B.C. School Trustees' Association, the B.C. College of Teachers, the B.C. School Superintendents' Association, the B.C. Prineipals' and Vice-Principals' Association, and the three public universities.

It took until August of 1992 to get funding in place but now the project is up and running. The project includes the production of a video and print package designed for students, ages 16 to 24, and for community groups, in recognition of the significant role played by parents and community leaders in helping young people make career choices. A community outreach program with bilingual teachers (Cantonese/English, Punjabi/English) is part of the project. Community groups have been part of the planning process right from the beginning of the project.

Members of Teacher Supply and Demand Committee have discussed the purposes for the recruitment project. Some member organizations have as policy the goal of working towards achieving a pluralistic teaching force that is representative of society. There is the stated need for role models for visible minority students and the obvious assistance with home-school communication. Just as important is the cultural and cross-cultural understanding brought to teaching by people who live in a number of different cultural contexts. The visible minority communities were also seen as a potential source of Pacific Rim language teachers as the provincial government had launched its Pacific Rim Education Initiative in 1988. For a variety of reasons each of the stakeholder groups was able to buy into the recruitment project. Neither university admissions policies nor school board hiring practices are seen as significant barriers to minority participation in teaching, but, rather the communities themselves must be convinced that public school teaching is a worthwhile career.

6. Conclusion

The education community has come to accept multiculturalism as a foundation of Canadian identity although there are different levels of understanding and organizational positions. For the most part, however, the education community has accepted multiculturalism as a model of society that leads to equity and social justice. How that plays out in terms of programs and dedicated resources is problematic. However, all of the stakeholders in education in British Columbia have agreed that the recruitment of visible minorities to teaching is one significant way to address multiculturalism and race relations in the public education system. The project described in the previous section is supported by the faculties of education, the certification authority, employers and administrators, the teachers' union and provincial and federal governments.

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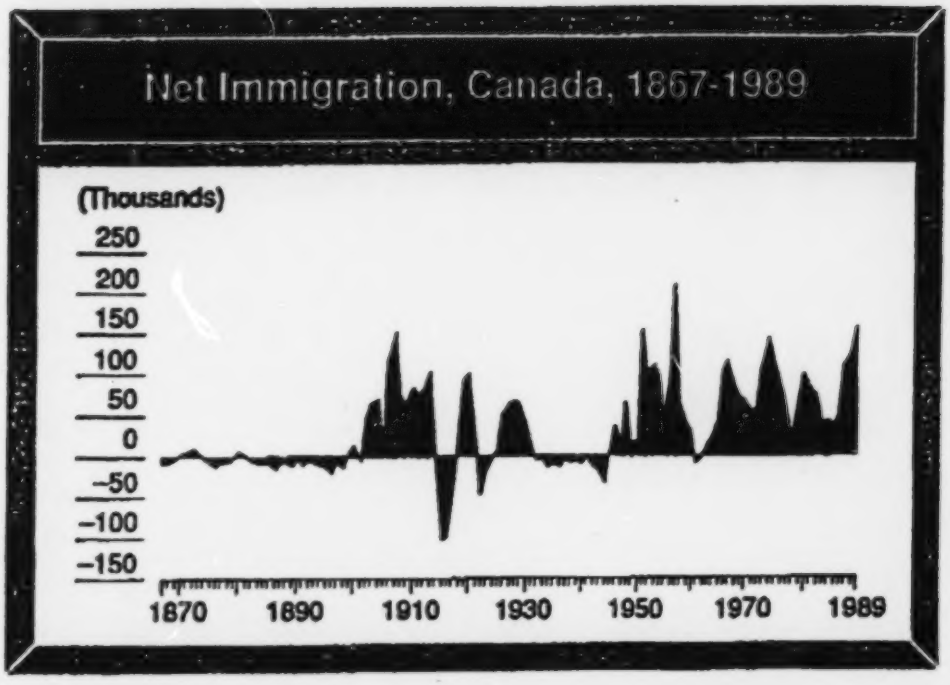
APPENDIX: Figures Showing Dimensions of the Canadian Population

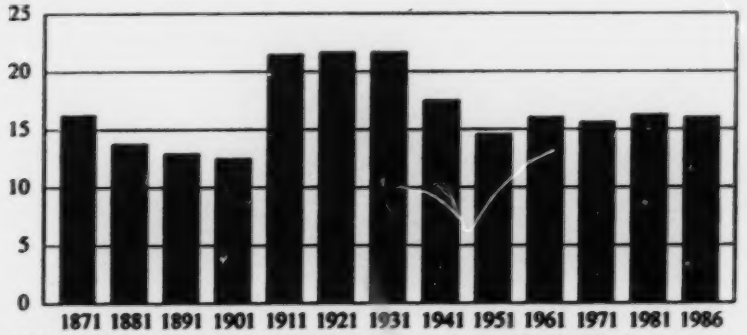
Figure 1



(Economic Council of Canada)

Figure 2

Immigrant Population as a % of the Total Population, Canada, 1871–1986



Note: Prior to 1951, immigrant population included those born in Newfoundland

Prepared by: Policy & Research, Multiculturalism, the Department of Multiculturalism and Citizenship.
Source: 1986 Census of Canada. Reproduced with permission of the Minister of Supply and Services Canada, 1991.

(Fleras and Elliott, p.45)

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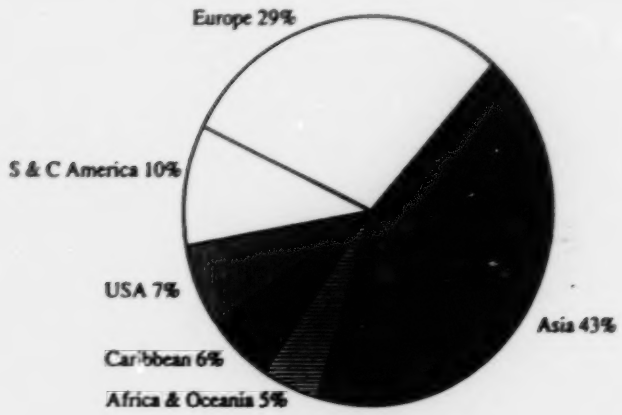
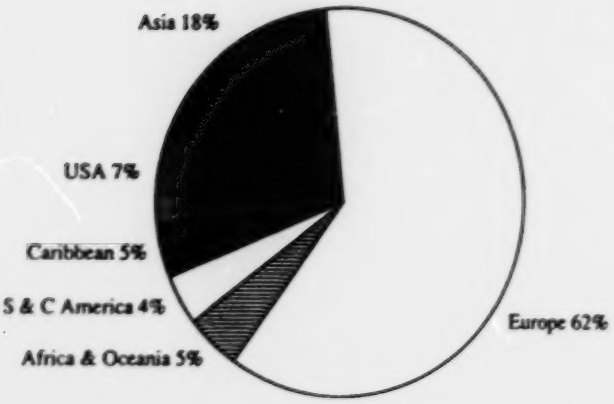
Figure 3

FIGURE 1.8 Immigrant Population by Place of Birth, Canada, 1986



Persons Entering from 1981 to 1986



All Persons Born outside Canada, 1986

Prepared by: Policy & Research, Multiculturalism, the Department of Multiculturalism and Citizenship.
Source: 1986 Census of Canada. Reproduced with permission of the Minister of Supply and Services Canada, 1991.

(Fleras and Elliott, p.40)

Figure 4

Table 4: B.C. Immigrant Landings by Origin by Class - January to June, 1992

World Area

World Area	Social & Humanitarian				Economic						Retired	Total	% of B.C. Total
	Family	Refugee	Designated	Total	Assisted Relatives	Other Indep.	Entre-preneurs	Self Employed	Investor	Total			
Europe	745	41	96	882	284	487	69	72	25	937	62	1,881	11.2%
Africa	87	80	2	169	33	77	28	4	5	147	5	321	1.9%
Asia	5,051	615	99	5,765	601	1,052	1,634	132	1,939	5,358	1,139	12,262	73.1%
Australasia	96	0	0	96	2	58	10	4	1	75	5	176	1.0%
N. & C. America	458	175	144	777	38	230	40	27	12	347	59	1,183	7.1%
Caribbean	71	1	0	72	11	8	0	0	0	19	2	93	0.6%
S. America	88	8	4	100	34	51	18	2	0	105	2	207	1.2%
Oceania	294	6	199	499	34	111	6	0	0	151	0	650	3.9%
Total	6,890	926	544	8,360	1,037	2,074	1,805	241	1,982	7,139	1,274	16,773	100.0%

Top 10 Source Country of Last Permanent Residence

Country	Social & Humanitarian				Economic						Retired	Total	% of B.C. Total
	Family	Refugee	Designated	Total	Assisted Relatives	Other Indep.	Entre-preneurs	Self Employed	Investor	Total			
Hong Kong	1,839	2	0	1,841	346	265	935	63	650	2,259	845	4,945	29.5%
Taiwan	108	0	0	108	10	18	341	40	1,170	1,579	204	1,891	11.3%
India	1,390	2	20	1,412	45	33	10	1	1	90	3	1,505	9.0%
China-Mainland	619	69	7	695	39	206	3	3	2	253	7	955	5.7%
Philippines	428	7	3	438	33	300	38	16	49	436	10	884	5.3%
U.S.A.	330	15	4	349	26	189	35	24	12	286	59	694	4.1%
Fiji	287	6	199	492	34	111	6	0	0	151	0	643	3.8%
England	277	1	0	278	93	184	25	9	20	331	35	644	3.8%
Iran	36	289	7	332	10	37	16	0	0	63	7	402	2.4%
Vietnam	202	92	43	337	40	2	0	0	0	42	0	379	2.3%
Top 10 Total	5,516	483	283	6,282	676	1,345	1,409	156	1,904	5,490	1,170	12,942	77.2%
BC Total	6,890	926	544	8,360	1,037	2,074	1,805	241	1,982	7,139	1,274	16,773	100.0%
Top 10 BC Share	80.1%	52.2%	52.0%	75.1%	65.2%	64.9%	78.1%	64.7%	96.1%	76.9%	91.8%	77.2%	

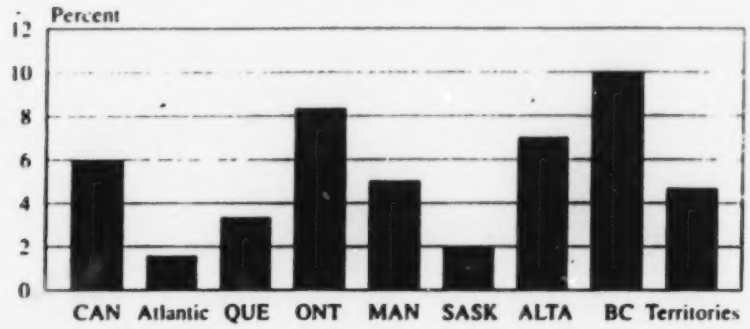
Prepared By: *Statistics Branch,*
Treasury Board Secretariat,
Ministry of Finance and
Corporate Relations,
Government of British Columbia.

Source: *Immigration Statistics Division,*
Employment and Immigration Canada,
Government of Canada.

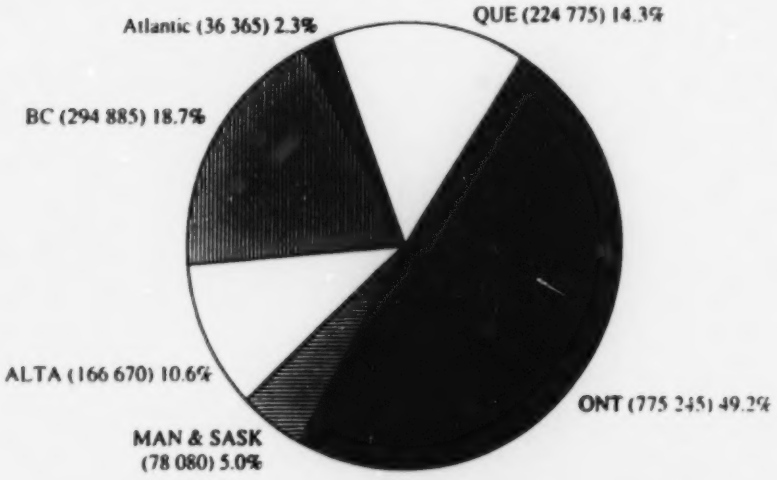
Date: *October 1992.*

Figure 5

FIGURE 1.5 % Visible Minority Population, Canada, Provinces & Territories, 1986



Distribution of Visible Minority Population, Provinces*, 1986



*NWT & YUK (1 680) or 0.11%

Prepared by Policy & Research, Multiculturalism, the Department of Multiculturalism and Citizenship
Source: 1986 Census of Canada, reproduced with permission of the Minister of Supply and Services Canada, 1991.

(Fleras and Elliott, p.35)

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Figure 6

POPULATION BY MOTHER TONGUE FOR CANADA, PROVINCES AND TERRITORIES, 1991 (Abstracted from Statistics Canada, Mother Tongue—The Nation, Catalogue 93-313)

MOTHER TONGUE	CANADA	BRITISH COLUMBIA	VANCOUVER*
TOTAL	27,296,860	3,282,065	1,602,500
Single Responses	26,571,050	3,203,520	1,552,770
English	16,516,180	2,606,530	1,151,975
French	6,505,565	45,265	20,585
Aboriginal Languages	169,615	10,925	**
Romance Languages	815,725	54,620	
Italian	449,660	26,440	17,775
Spanish			11,485
Portuguese			6,750
Germanic Languages	626,675	125,050	
German	424,645	81,020	34,765
Dutch			10,740
Celtic Languages	4,205	905	
Slavic Languages	514,380	54,715	
Ukranian	166,830	14,795	6,745
Polish			8,590
Baltic Languages	19,620	1,160	
Finno-Ugric Languages	108,300	16,510	
Hungarian			5,815
Greek	114,370	6,010	
Armenian	23,015	710	

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Turkic Languages	7,740	555	
Semitic Languages	132,685	3,945	
Indo-Iranian Languages	252,930	82,740	
Punjabi	113,225	58,320	38,255
Hindi			9,445
Farsi			5,695
Dravidian Languages	29,690	810	
Japanese	26,835	12,810	10,340
Korean	31,370	6,515	6,065
Sino-Tibetan Languages	447,095	141,650	
Chinese	444,940	140,985	130,680
Thai Languages	11,795	1,340	
Austro-Asiatic Languages	82,395	10,395	
Vietnamese	69,925	9,565	7,705
Malayo-Polynesian Lang.	93,845	18,905	
Tagalog	83,645	15,855	14,025
Niger-Congo Languages	10,855	555	
Creoles	19,475	105	
Other	5,455	680	

* Vancouver Metropolitan area, more than 5,000 responses

** Aboriginal languages for Vancouver did not include Salish or other common languages found in British Columbia

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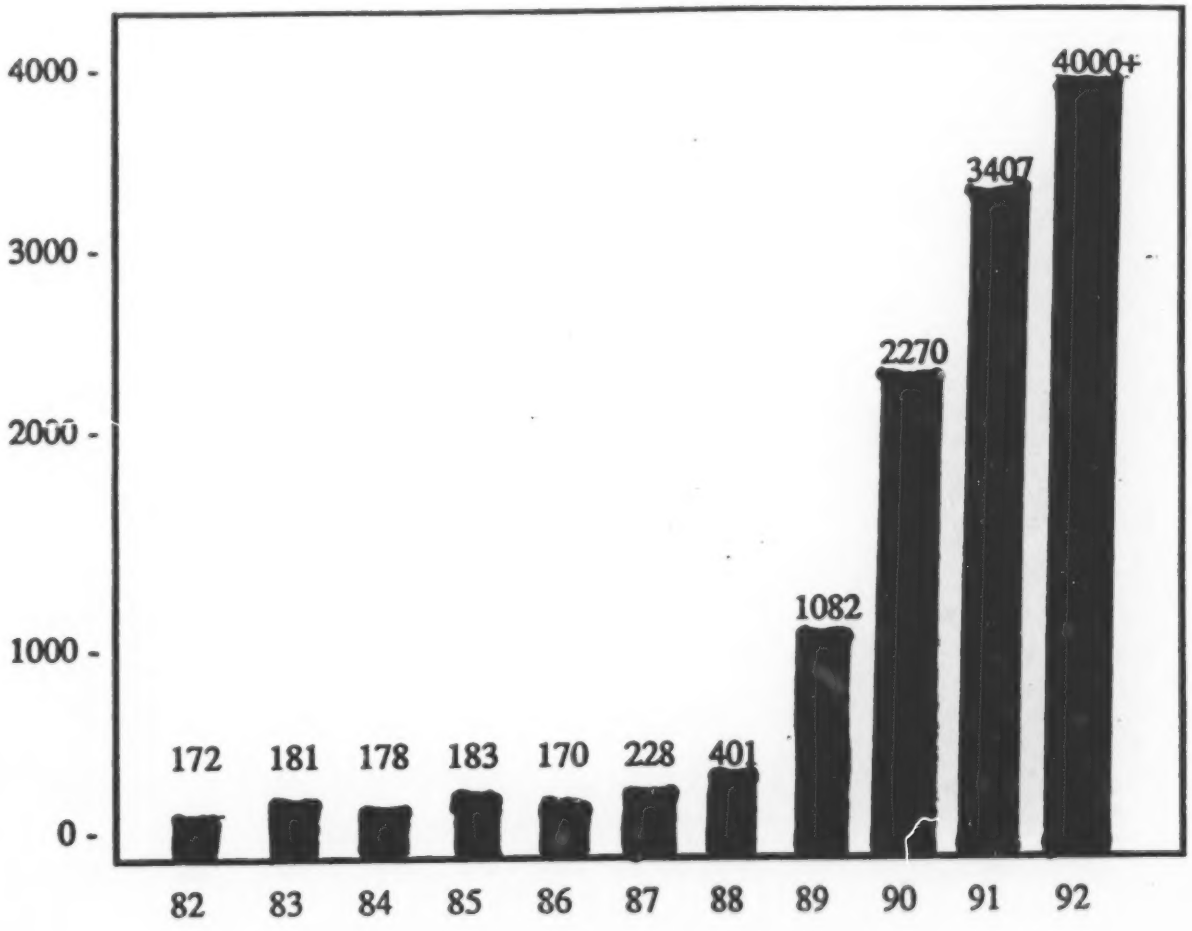
Figure 7

ESL GROWTH IN SCHOOL DISTRICT NO. 38 (RICHMOND)



(Chan and Ip)